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ABSTRACT

The short stories, poems, songs, and cultural descriptions about American Indians (volume 2 of two) are the result of a combined effort of the 7th grade students of Rice School District (Sacaton, Arizona), their teacher, and the parents and friends of the students of the San Carlos Apache Indian Reservation (Arizona). The 24 student contributors prepared 21 articles about the Apache Indians. Most of the stories were told to the students in Apache and then translated into English. Brief student opinions about Apaches and Apache lore end the publication. (KM)

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APACHE

VOLUME 2

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The contents of this booklet are the result of a combined effort of the seventh grade students, of Rice School District No. 20, Room No. 38, their teacher, Ronald Bodiroga, and the parents and friends of the students of the San Carlos Apache Indian Reservation. A special thanks to Jamerson Smith for his artwork.

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PREFACE

As a teacher of the San Carlos Apache Indian student, I would like to use this opportunity to give a special thanks to the many people who have encouraged the writing of the two booklets entitled "Apache." A great deal of effort was put into the writings, especially by the students themselves. They were the backbone.

As a teacher of English, I used the booklets to promote an interest in writing and grammar, which was at the time relevant to the children. It is my belief that the students have done a remarkable job in both context and grammar, since English in every sense is a foreign language. Most of the stories were told to the students in Apache and then translated into English, which in itself is a difficult task.

Along with the above mentioned items, I owe a thanks to Carlos Salas, Principal of Rice School, for his personal encouragement. He has stated that Indian Education is a learning process of not only the education of Indian students, but also the education of the teacher. These booklets have been as much an education of "Apacheness" to me as it has been to the children. Both the students and I have had a rich and fruitful educational experience through the development of these booklets.

Once again thanks to Project HEED for their assistance and another special thanks to Jamerson Smith for his artwork.

APACHE

VOLUME 2

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"SONG"

by David Miller

When you sit down and then walk to the war,
When you sit down and then walk to the war,
And sit down and look at the war.
You fight first,
And thirst for the water,
And call somebody in need of help.
When you sit down and then walk to the war,
When you sit down and then walk to the war.
Now, I can't see any peace over there
And here.
When you sit down and then walk to the war,
When you sit down and then walk to the war.

"APACHE LORE"

Submitted by Alfred Burdette

In Apache and translated into English by the Seventh Grade Class of Room 38

Once upon a time the animal people had no fire — except Mr. Pine Squirrel. He kept the fire at the top of a tall pine tree and would not bring it down, because there was so much grass everywhere. All the animal people wanted to use fire, but they could not get Mr. Pine Squirrel to bring it down.

One day Mr. Coyote had an idea. He called a meeting of the animal people. When they had come together he said that they should have a dance and it should be at night. He said further that a supervisor was necessary in order that everything would run along well. The animal people promptly elected Mr. Coyote to run the dance. When he was chosen he said he would choose a committee to help him. With this committee he would inform all the animals about the dance and they would also contact Mr. Pine Squirrel about getting fire in order to have light at the dance. When the committee talked to Mr. Pine Squirrel it had to promise him that a guard would be with the fire all night. So they had fire. In this committee Mr. Coyote had special friends. There was Mr. Skunk, Mr. Buzzard and Mr. Hummingbird. These four had a plan by which the fire would remain on the earth. Mr. Coyote would tie a firebrand beneath his tail. That was a long hollow stem into which dry grass had been pressed. Around it was tied soapweed leaves to hold it together. Now when the people would be dancing around the fire, Mr. Coyote would come and dance very near the fire. In time, the firebrand, hidden beneath his tail, would catch fire. Then when the fire guard would yell excitedly at him that his bushy tail had caught fire he would dash away from the crowd and chase back and forth through the grass and woods, lighting it. It was just as Mr. Coyote and his three friends had planned. The firebrand caught fire, the guard yelled at him and away he dashed.

The faithful fire guard ran after Mr. Coyote and tried to catch him and at the same time tried to put out the fire. Finally Mr. Coyote could not go any farther; he was just too tired.

He gave the firebrand to his friend, Mr. Skunk. He, too, dashed around lighting fires. In the meanwhile, the guard caught up with Mr. Coyote and began to get rough with him. They grabbed his jaws when he began to bite them and tore them apart until his jaws were torn to the ear. So even today Mr. Coyote's mouth opens up to his ears. Mr. Skunk became tired and quickly passed the firebrand on to Mr. Buzzard. The angry fire guard lost no time in getting Mr. Skunk. In the scuffle they grabbed his nose and pulled and twisted it. They grabbed his tail and jerked it upward. So even today Mr. Skunk has a short, pointed nose, and a tail that bends upward. When Mr. Buzzard tired he passed the fire on to Mr. Hummingbird. The exasperated fire guard grabbed Mr. Vulture, as some call him, blindly by the head and twisted it — twisted it until all the feathers came off his head.

So even today, his head looks red and naked like a turkey. Mr. Hummingbird zipped back and forth, setting trees on fire and having a good time. But now the animal people were tired of putting out fires and the fire guard was too tired to catch Mr. Hummingbird.

This was the way that Mr. Coyote — even though he lied to Mr. Pine Squirrel and to his committee, thereby bringing hurt and shame to his friends, brought fire to the animal people.

"OWL"

by Hines Nosie

Many Indians have a belief that the owl has been a superstition for years, and still it goes on today. For myself, I believe that there is a superstition about the owl, because many old Indians have told about it now and then. It is said in our world today, that if you ever happen to be walking alone at night and if you ever happen to hear a voice calling at you, it is said to be coming from an owl. I also believe that this has something to do with witchcraft. Maybe you have heard this story or not, but if you do hear one it is said one in your family will become sick or it might happen to you. There are many other things, but this is all I know for now.

"LIZARD"

by David Miller

My grandfather told me about lizards. A lizard is an important animal, because it is a dangerous animal. He said not to shoot or kill lizards, because if you kill them, a lizard might appear on your skin and neck as a drawing. Some people say they just kill lizards, and it doesn't matter to kill them. My grandfather says that this is no good.

"BEARS"

by Daniel Miller

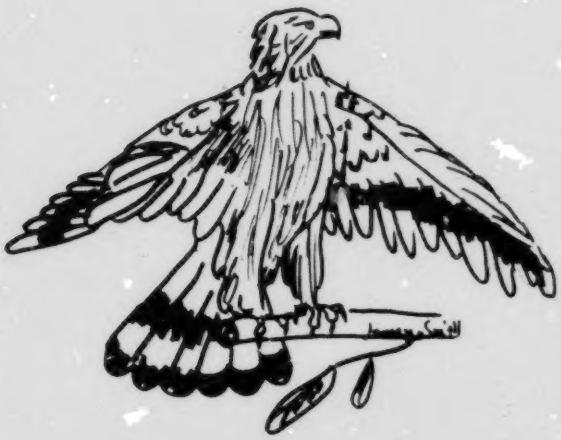
My grandmother told me about bears. Bears are kind of important. If you shoot a bear and miss, you will become weak, that is what happens if you miss.

When you see a bear track, you are not supposed to touch it. If you do, your arm will become weak and you won't be able to move your arm. If you see bear tracks, and if you step on the bear tracks, your leg will become weak and you won't walk for weeks.

"GILA MONSTER"

by Fernando Kayson

The Gila Monster is a dangerous animal. If you touch it or throw rocks at it, sometimes a yellow thing will get on you. If the yellow thing gets on you, you will be in bed for a month and that disease is called J.B., so don't go near it. You can just look at it but don't touch it. So, do not get close to the Gila Monster. If you carry it it will bite you. If you step on its back it will come off so don't go near it.



"EAGLES"

by Simon Hooke

The acorn is a superstition of the Apaches. If there's an eagle's nest on an acorn tree they don't pick that kind of acorn. If you eat an acorn from a tree that has the eagle's nest on it, you'll get sick.

"SKUNK"

by Ethel Kayson

My grandfather told me a story about a skunk. If the skunk squirts on you, and you try to take a bath, you are still going to smell. It won't come off until two weeks. Even if you try to put perfume or Vicks on, it's still going to smell. It will never come off.

"SUPERSTITION ABOUT SNAKES"

by Theresa Steele

One superstition about snakes is that one is not supposed to contact snakes physically, because it will give us some kind of sickness to our health.

Another thing is that you're not supposed to step on the snake's track, but slide your feet on the snake's track. If you step on the track then it will give you pain in the legs.

If a snake comes to one's house it means bad luck.

"MONEY TREE"

by Theresa Steele

The coyote was walking along the road and a wagon was coming along. Then he sat by a tree and he climbed up and put some money on the tree. He told the man the tree cost a lot of money. The coyote asked if he wanted to trade, because if he hit the tree with a rock every four days some money would fall down. So the man traded with one hundred dollars. The coyote said let me go see some country. The man lived there, because the coyote said the money on the tree was his. So he hit the tree and he left with the money. In four days, some people tried to hit the tree, but no money came down. Coyote is such a liar.

"PORCUPINE"

by Ethel Kayson

The Porcupines are very dangerous animals. You can just look at them, but don't throw rocks at them! If you touch one or go near it, it will aim at you, and the quill will make you weak. After that, your skin will rub off a little bit.

"FOX AND ANOTHER ONE"

by David Randall

One fox said to another one, "We both are foxes." So another one said, "My name is another one." So the fox said to another one, "Let's race." So another one said yes. And somebody saw the fox and said, "There is one fox," and then they said, "There's another one."

"WIKIEUP IN DEATH"

by Daniel Miller

When someone dies at night in the wikieup, the family has to move out of the wikieup, even if it is snowing or cold or raining. They have to take ashes with them and sit down outside and put the ashes around them because of evil spirits. Just the old men have to stay in the wikieup and watch the dead person until the sun rises. When the sun rises they make another door on the other side so they can take the dead person through there. They don't bury the dead person in the morning; they bury the dead person in the afternoon. They take the dead person to the other side of the door. They take the shovel with them. They don't look back to the wikieup. They are not supposed to do that. When they bury that person they put one rock on the dead person. If they put two rocks on the dead person another person will die. So they put one rock on the dead person and they put ash around him. Then they start to walk back; they don't look back. They are not supposed to look back. Then they stop in the middle where they went and begin to take the dust off of them. They break some bushes and branches and wipe the dust off of them. They wait until the sun was almost down, then they begin to burn the wikieup. If they don't burn it, evil spirits come to them, also if they don't burn the person's things. The people begin to move and when they were moving they put ashes on their foreheads, because of evil.

"TULA-PIE"

by Rhonda Nash

Tula-pie is made of corn, ground wheat and wild roots that grow in the hills. Tula-pie is made for the Apache people to drink. Tula-pie is made for ceremonial dances, too. Tula-pie is similar to the white people's alcohol. Many Apache women make tula-pie for their people. They still do now.

"APACHES"

by Neva Chatlin

Many years ago, Apaches were living on this land, and they lived by hunting deer. With the deerskin they used to make clothing and other things, too. They danced a weak-wank dance and they used to dance all kinds of dances. The women used to make lots of things like Tula-pie and they also used to make bowls and baskets. They used to make lots of other things.

"WHERE APACHES USED TO LIVE"

by Neva Chatlin

On the reservation there are rocks that are lined up into a big room. That is where Apaches used to live. They used to live in the desert or between mountains. There are bones of animals which they had killed to eat and there are broken pots. The old ones had some weeds, which meant they used them for making baskets. The way they lived, I think, it is very old. Also, they had some beads that only medicine men can have. These are important and whenever they were sick they had to wear the beads for one or two weeks.

"WAR DANCE"

by Anthony Stewart

A long time ago when Apaches went to the war, they used to have a war dance. They used to hold up their guns and bullets. They danced for a long time. The people danced, too. They held up the tomahawks, and the people clapped for the warriors. They sang a lot of war songs. They prayed for the warriors when they left.

"ACORNS"

by Lillian Curtis

Apaches use acorns for soup and to sell. Some people pick them and bring them back for food and to use in the ceremonial dance. Some bring them back for themselves and make dumplings and boil meat with acorn mix. Acorns can also be eaten raw.

"APACHE KID – LOVE SONG"

by Hines Nosie

A long time ago the soldiers caught the Apache Kid. They were going to hang the Apache Kid, but he escaped. He lived way up on the mountains, where they couldn't catch him. He sang songs while riding his horse along the mountains. When he came back to his village he stayed there about two days. He traded with some men and went back in the mountains. When they went back to the mountains they saw a stagecoach. They burned the stagecoach, they stole three white ladies, and they took them back to the mountains.

"APACHE KID LOVE SONG"

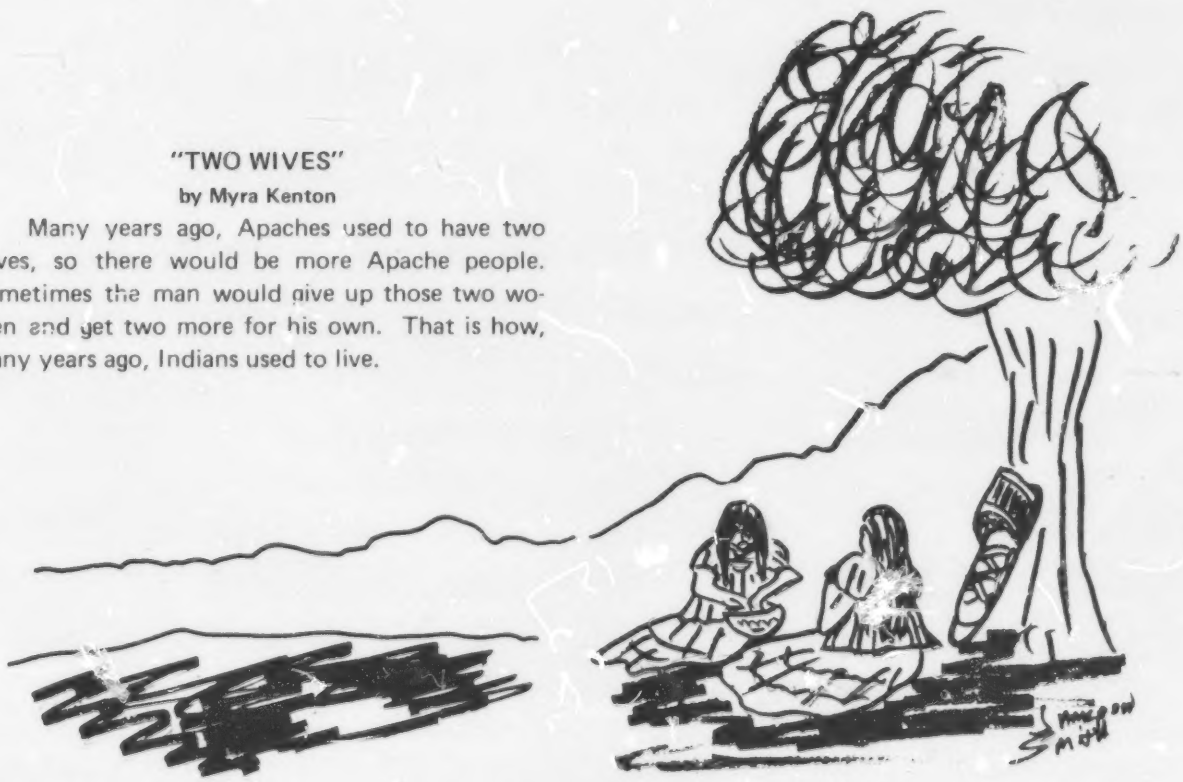
by David Miller

The Apache Kid used to steal girls, with his men and take them home where they lived. The Apache Kid loved one girl and that girl loved him. He said, "I love you and you love me." And he said that their love was good. That's what the song is about.

"TWO WIVES"

by Myra Kenton

Many years ago, Apaches used to have two wives, so there would be more Apache people. Sometimes the man would give up those two women and get two more for his own. That is how, many years ago, Indians used to live.



STUDENT OPINIONS

"Apache"

I am proud of being an Apache, because I like the way they dress and I like hearing the stories. — Josephine Chatlin

"Apache Lore"

I'm proud of being Apache, because if I wasn't an Apache I wouldn't know anything about Apaches or I wouldn't know anything about the old days. I'm happy to hear about the Apaches. I like the way they dress and the way they dance and the way they make their campdresses. — Roberta Harris

"Apache Lore"

Whenever I hear Apache Lore I feel kind of happy. But when some people talk about different kinds of lore I feel sad. But I only like to hear about good things that they say, so that I can write about it or think about it in my mind, wherever I go. I like the way the Crown Dancers dance. I like to hear about all the good things. — Marcella Boni

"Apache Lore"

I am proud to be an Apache, because it makes me proud when people tell about Apaches. When I go anywhere it makes me happy that I am Apache. -- Myra Kenton

"Apache Lore"

I like to hear Apache lore because it makes me happy because some of the stories are funny and some of them are true. — Simon Hooke

"Apache Lore"

I like to know about the old ways of the Apache Indians, to learn about what they do, and what they used to do among the "Apache Ways." We are going to make a filmstrip about the old ways. — Albert Key

"Apache Lore"

We learned Apache Lore. Some of them are sad, happy; and they are also funny. Some will make you sad. We will be able to tell the stories when we grow big. — Fernando Kayson

"Apache"

I am proud of being Apache, because I like the way they dresses in the old ways, and there are many stories behind the Apache. I am happy to hear the stories about Apaches. — Carol Bendle

"Apache Lore"

It makes me proud and happy to hear Apache lore, because I like stories about Apaches. — David Randall